2:Evans-Pritchard E-5 (1936) 1949
FL11 Luo FL11

582 the JoOwila of Uyoma ; and is not approved, though sometimes permitted,
613 even between such fraternal clans as the dominant clans of Karacuonyo,
614 Kisumu, Kadem, Karungu, and Kabwoc. The young men are rebelling against the prohibition. Likewise I was told that though the JokOwila marry into the fraternal clan of Omia (Asembo) it is thought that such marriage may not be very fruitful.

613 Nevertheless in those big clans within which marriage is prohibited
614 or where it is not approved between fraternal clans the custom of *codo* is permitted. *Codo* is a socially recognized love-making in which the youths
836 court the girls and bring them to the *simba* or bachelor's hut and sleep with them there and have relations with them *intra crura*. Thus the Ka-
[833] Abudha and KoOkelo lineages of the JoOwila clan of Uyoma may *codo* between them, a practice said to date from two generations ago ; likewise the KaGumba and KaDepir lineages of the KaNyikal clan of Seme, though in their case it is said from the last generation only; likewise the JokOwidi and JokOgol of the KaRacuonyo of Karacuonyo. In these instances were a girl to be made pregnant her lover could not marry her.

613 When two lineages of the same clan are becoming widely separated
614 and are beginning to *codo* between them it is done at first with discre-
836 tion, because the older men are opposed to the innovation, then in open affairs in the bachelors' hut. Finally marriage is envisaged and perhaps
582 eventually permitted, in the first place the less approved form of marriage by abduction (*por*) and then the ordinary form (*meko*). When marriage begins to take place, and even more when it has the approval of the elders, it may be taken to be an indication of political fission, for it was found among the Luo, as among the Nuer, that political values are stated in the language of kinship and that the polito-territorial system is reflected in the lineage system.

582 A man may not marry a *nyakewo*, sister's daughter, in the classificatory
613 sense if her mother was a member of his maximal lineage but he can marry her if her mother belonged to a collateral maximal lineage of his clan,
614 though even then the elders do not always approve. The general principle of exogamy is that a man must not marry any woman whom he regards
184 as a *wat*, a cognatic relative, and Luo reckon kinship as widely as to exclude a man from marrying into his maternal grandmother's clan and his maternal great grandmother's maximal lineage, though it must be said that there is often disagreement, especially between men of different generations about the permissibility of marriage between distantly related persons, that is to say, about borderline cases. In spite of some divergence of opinion however it may be stated that for the Luo, people are either *wat*, kinsfolk, or *wasigu*, enemies. A man cannot marry kin and therefore must marry an 'enemy'. Hence when marriage is allowed between two groups it means that there is no kinship between them or that kinship is no longer recognized between them for purpose of exogamy and this, as said above, is an indication of political opposition, so that one often hears Luo say of a neighbouring tribe, e.g. a Karacuonyo man of the Kocia tribe, 'They are enemies, we marry them'. In other words adjacent tribes are structurally opposed segments in the tribal system

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

Some Customs of the Luwo (or Nilotic Kavirondo) living in South Kavirondo.

By the Rev. H. HARTMANN.

Contents:

Birth. — Betrothal and Marriage. — Burial of a married Man. — Burial of a Woman. — Burial of a Child.

Birth.

596 The Luwo people live together with their families in kraals. These families consist of the owner of the village with his wives, and his sons with their respective wives and children, and the owner's unmaried daughters.

595 Each wife has her own hut. The husband spends most of his time in the hut of his favourite wife. He may, however, have besides a hut for each of his wives, a small hut for himself, but he will never sleep in it. For this purpose he goes to the huts of each of his wives in turn, or generally he sleeps in that of his favourite wife, and visits the others, whenever he is informed by the women [833] that one of them has menstruated, then after 2 days he goes to her hut for a couple of nights.

842 If a woman has conceived and happens to be one who has not brought forth yet, then 3 or 4 months after conception she gets little incisions *(kedo)* made [304] all round the waist. For this operation the patient has to sit down on a stone (nothing else). The operation is performed by an older woman. She uses a crooked thorn which is hooked under the skin, and where the point of the thorn lifts the skin a very tiny cut is made with a native razor. Between every cut there is a space of about $^1/_4$ of an inch. Three rows of incisions are made this way all round the waist just below the navel, the rows being also about $^1/_4$ of an inch apart. No medicine is applied.

When the skin is healed again the woman goes home for 3 days to show herself *(tero kedo)* and a goat is killed for her by her father. She returns with roasted *wimbi* flour for brewing beer and a sheep. When the beer is ready the sheep and some chickens are killed and they have a feast *(kong kelo kedo)*.

After the feast the young woman gets from an older one some medicine, the ashes of burnt herbs, of which she has to taste a little morning and night for one month *(nañgo misalo)*.

When this month is over she gets another medicine, prepared out of cooked roots of plants *(yodh agulu)* which she takes morning and night until one month before giving birth.

[837] In case a woman who is with child has committed adultery she takes a certain medicine, called *manyasi*, otherwise she will have a miscarriage or the child will be a weakling.

844 When the hour of childbirth has come the woman sits down on the floor of the hut naked. Even the usual string of beads is taken from her waist. A